778 [823] [70] Narrow passages between stones or rocks, which are supposed to hold fast persons who have been cursed by their parents or other sinners, if they try to pass between them, but to benefit those who go through, are found in the vicinity of Sidi Mhammed u Sliman's shrine among the Iniknafen in Haha, Mulai 'Abdsslam ben Msis's among the Bni 'Aros [71] (the so-called l-hajra de l-moshotin), Sidi 'Ali ben Harazem's in Andjra, and Sidi Buhaiyar's among the Ait Waryager in the Rif; and in the wall of Sidi Hbib's qobba on the mountain bearing his name there is a hole to which similar qualities are attributed.

778 411 [842] [755] [73] Many cannons are regarded as holy and even as saints. Among the Ait Waryager in the Rif four of the mujahedin have cannons of unknown origin, to which sick people and women who want to become mothers tie torn-off pieces of their clothes.

[74] It is said that all guns partake of the baraka of the mujahedin, but this is of course pre-eminently the case with a gun which has been actually used in war against Christians; among the Ait Waryager such a gun is laid on the stomach of a barren woman to make her give birth to a child. The baraka of guns is shared by the rma, or shooters, and most of all by their chief, s-seh da r-rma. Their blessings are much sought for, and they are sometimes treated almost as if they were saints.

778 755 [84] In Morocco healing springs are very frequently connected with saint-shrines.

At the shrine of Sidi Mhand in the district of the Ait Waryager there is a spring the water of which is a remedy for the itch (ajajjid).

[85] In many cases the curative effect of a saintly spring is not attributed to the baraka of the saint alone, but also to the activity of friendly jnun who inhabit the spring. A famous [86] spring is attached to "the tombs of the Seven Men", seb'atu rijal, at Imzug in the tribe Ait Wauzgit in the Great Atlas, a place which is also known under the name of Lalla Takerkust, who is said to have been their attendant.

825 782 The spring or pond is crowded with tortoises, which are regarded as the spirits or "masters of the place" (idbab lmakan). If a person is suspected of being troubled with laryah, he makes a sacrifice at the spring, flays the victim, and throws it to the tortoises; he then smears his hand or foot with yeast, and dips it into the water; and if the suspicion as to the nature of his disease was correct, the tortoises will now come and eat the yeast and at the same time relieve him of his complaint. In the vicinity of the qobba of Sidi Malek, on the border between the Ibqqoyen and the Ait Waryager in the Rif, there is likewise

778 a spring or pond, containing tortoises, which is visited by persons
755 suffering from the same complaint. Thepati ent goes there, without being accompanied by anybody, on three consecutive Saturdays, throws bread to the tortoises, and washes himself with the water, all the time observing absolute silence; and [87] he then proceeds to the shrine, where he spends the night, and goes away on the following morning. On the third Saturday he kills at the threshold of the qobba a cock, a goat, or a sheep, which is eaten by the mqaddem and other persons who happen to be present, but he himself must not partake of the meal.

778 [89] Great efficacy is ascribed to sea-water. In Andjra a person
755 suffering from fever goes in the morning before sunrise to a deep spring
823 or river, descends into it up to the neck, and walks round in the water seven times; but if this does not cure him he goes into the sea, likewise up to the neck, and drinks a little water from seven waves. In
[783 8+] the same district a newly-married wife lets seven waves go over her body in order to remove evil influences causing barrenness. Among
[754] the Ait Waryager a person who has been prevented by sorcery from marrying or getting children has recourse to the same method of breaking the spell.

823 [92] Yet the sea is not quite subdued even now; it is ill-tempered, irritable, and still shows a spirit of opposition to the divine will and the religion of the Prophet, although it will change its character on the last day (Rif). If the Koran is recited on it, the sea will become rough and an accident will happen to the vessel; but prayers said on the sea produce no such effect. I noticed that when one of my servants, a man from Andjra, went into the sea to bathe he moved his lips, and when asked about it he afterwards told me that he made a recitation from the Koran; he evidently did it for fear of the sea, but he did it inaudibly. If a person on the sea-shore cries out the profession of the faith, "There is no god but God, and Muhammad is the prophet of God", the sea at once becomes rough (Andjra); nay, it does so even if women trill the zgarit on the shore (Ait Waryager).

777 [94] Elsewhere people who are selling something spit on the first coin they receive (Andjra, where it was said to give good luck), or say, "In the name of God", and then spit on the coin; and a person who receives money in the late afternoon or the evening, when there are many jnun about, spits on it so that it shall remain in his bag (Ait Waryager).

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778 to its owner and propose to bring it back to him if he pays a small
824 sum for it; and he will of course accept the proposal. Some other rites in which palmetto leaves are used will be mentioned below.

824 There is also baraka in walnut root or bark (swak), with which
302 women paint their lips and teeth brownish, as in antimony (Arab. khul; Berb. tazult [Ait Warain], tazult [Ait Sadden], dazurt [Ait Waryager], tazuts [Temsaman]), with which they paint their eyes
[171] black. These practices, as well as the use of henna, have presumably come from the East.

778 [114] As there is baraka in many animals and trees and plants,
823 there is also baraka in the ground (Arab. ard; Berb. akal [igliwa], tamazirt [Ait Sadden], tamort [Ait Warain], damort [Ait Waryager], tamoa [Temsaman]), which gives corn and fruit to man and grass to animals. It is said in the Koran that God placed on the earth the firm mountains which tower above it and blessed it, and "apportioned therein its food in four days alike for those who ask". Nay, he created man himself from earth; hence to beat the ground is to beat one's own mother. If you do so, it will call for your mother and father, wanting them to die—it will cry out, Ara ummak ara buk; or it will punish you by pressing you in your grave. You should also avoid stamping on the ground, you should walk quietly (Andjra). Anybody who pours hot
[176] water on the ground is liable to be hurt by the mwalin l-ard, "the masters of the ground", that is, the jnun living in it; and he who burns earth—for making lime or bricks or tiles or earthenware—will never succeed in making money. On the other hand, the ground gives blessing to him who sits on it; there is rahma, "mercy", in it. The
[177] earth rests on a horn of a bull, the bull stands on a fish, and the fish is in the water; and it is also said that the water is on the wind and the wind on the empty space and the empty space on something which is only known to God. An earthquake (zenzla) is caused by the bull changing his burden from one horn to another. These beliefs have been imported from the East; the story of a bull supporting the earth and causing earthquakes seems to be spread all over the Moslem world, though there are many different versions of it.

[115] Among the mineral products of the earth there are many which are supposed to possess miraculous power, and some of them are directly said to have baraka.

778
823 Dysury is cured in a similar manner, the water being drunk on an
[755] empty stomach (Hiaina), or also by the patient making water on the head of a hoe which has been made red-hot (Ait Waryager).

Steel, brass, copper, silver, and gold, are supposed to counteract the evil glance, and so are [116] alum (Arab. sebb; Berb. azarif [Ait Yusi], zarif [Ait Waryager]), which is also used to keep off jnun, sulphur (Arab. kebrit; Berb. of Temsaman rsebriy), and certain
[777] stones. Silver is further a charm for good luck, and sulphur serves as a protection against witchcraft. Ordinary stones or pebbles are often used in magical practices.

821 [117] The rainbow indicates that the rain will cease, though I have also heard the contrary opinion (Fez, Tangier). According to the Muhammadan traditions, the Prophet enjoined his people to call it qausu llah, "God's bow", because by it God has promised to protect the world from a second deluge; but I have not heard this term used in Morocco.

821 In Andjra I was told that when there are two bachelors present in
775 a company, together with a married man who knows the custom, the latter asks them, "Which bride do you prefer, the green or the red one?" He who answers "the red" will go to hell and he who chooses "the green" will go to Paradise. This custom, which is also found in Dukkala and among the Ait Waryager, shows that in the minds of the people there is some connection between the rainbow and the journey of the soul at the last day.

821 [118] There is, in some measure, benign virtue in the lightning (Arab. braq; Berb. usman [Igliwa], usm, plur. usmän [Ait Sadden], lbraq [Ait Warain], rabraq [Ait Waryager], rabroq [Temsaman]).

Thunder (Arab. ra'd; Berb. iggig [Igliwa], tig nau [Ait Sadden], tijnau [Ait Warain], ajjar [Ait Waryager], ajjaj [Temsaman]) is caused by Sidna Jebril moving his wings (Andjra).

821 [119] The sun (Arab. sems, sems, or sems; Berb. tafukt [Igliwa],
789 tafuht [Ait Sadden], tfust [Ait Warain], tfust [Temsaman], dfuit [Ait Waryager]) purifies the ground, which is always liable to be
[782] defiled by unclean substances; at a place where the sun is shining you may say your prayers without making use of a mat, if you first sweep away any dirt you may find there. There are charms which are written while the sun is shining on the paper, at noon. A person who has been struck by the moon may cure himself by sitting in the sun

778 [131] Berber-speaking people say that the fire in the fire-place is
372 blessed (Aglu), that it is praying to God for food (Demnat), and that if it goes out there will not be much food to cook (Aglu, Demnat) or the baraka will leave the house (Ait Waryager).

[155] [132] The Ait Waryager do not extinguish the fire or let it go out unless they leave the house for a time. Fire is used for curative purposes, and so are ashes.

823 [138] Many other acts, besides prayer, are performed in the direc-
778 tion of Mecca on account of its baraka, for example, the slaughter of an animal.

[893] A child begotten by a man who has sexual intercourse in such a position will be blessed (Ait Waryager) or have a face "shining like the sun and the moon" (Andjra).

801 [142] The number seven figures very prominently in the theology,
772 as well as in the ritual, of Islam—there are seven heavens, seven earths, seven seas, seven divisions of hell with seven gates, seven days, and so forth; indeed, so frequent is the use of this number that a whole book in Arabic is written on it. Groups of seven saints buried at [143] the same spot (seb at u rijal) are found in many places in Morocco. But there is also the saying, seb a s aiba, "seven is difficult". It would be unlucky for the buyer of a thing to pay for it seven muzunat or seven blain or seven dollars exactly (Andjra, Hiaina, Ait Waryager; but not in Fez), and sometimes the number seventy is also avoided in similar circumstances (Hiaina).

373 [161] Strange phenomena of light are often connected with dead saints.

824 [162] In the Rif also there are trees connected with saints which
778 are seen shining at night, for example, a fig tree growing at Sidi Ahmed Marrui's shrine in the district of the Ait Waryager; my informant had seen it himself.

776 [163] The miracle-working capacity of dead saints, however wide its scope may be, is often to some extent specialised.

778 [164] Among the Ait Waryager a person who wants to learn to
[534] play the flute (dasebbabt) visits the shrine of Sidi Esa, kills a cock or a hen, and spends a night there playing on his flute; and a week and a fortnight after he again visits the shrine.

776 [174] Many saints have their special days for receiving petitioners.
796 To take a few instances:—

Sidi Buhaiyar among the Ait Waryager on Thursdays and Fridays.

443 562 since the Spanish pacification of the Rif), women's markets came into being either as a concession or by default. Even so, women of the best families still do not attend them as a rule, much as they would probably like to; for the sale and purchase of eggs, chickens and pottery which forms the overt activities of women's markets are in reality, one might say, a disguise for more clandestine transactions: sale and purchase of potions, charms or recipes to induce love, fertility, sterility, and even, in some cases, poisons. Rifian males all know that their womenfolk "know all about such things", but their own knowledge of them is, by comparison, very superficial; and it is thus to their own advantage, in certain respects, to prevent their women from attending. In a manner of speaking, they are successful, for it is only old women, poor women, and women who are locally held in low repute who are market-goers, either to their own markets or to regular ones (the latter of which they have only attended in the last two decades or so).

Women's markets exist today only in the Thimsaman, where there is one (on Tuesdays, Suq th-Thratha, at Swani), and in the Aith Waryaghar, where there were seven in Spanish times: one on Sundays (Suq r-Had) at Iswiqen, mentioned above; two on Mondays (th-Thnain), at Azghar, near Ajdir in the Plain of Alhucemas, and at Isrihan, in what Blanco labels the "originating Jma'th" of the latter; one on Thursdays (r-Khmis) at Swani at the mouth of the Nkur River where it empties into the Bay of Alhucemas; two on Fridays (r-Jum'a), at Aghridh, near Isrihan, and at Suftura, in Ighmiren, of Aith 'Adhiya; and one on Saturdays (s-Sifth) at Aith Qamra. (Of these, only that on Mondays at Azghar, that on Saturdays at Aith Qamra, and the Tuesday market of Thimsaman were still functioning in 1959.) Interestingly enough, there are no women's markets, and there never have been, in the heart of the southern Jbil itself, although those of Iswiqen, Isrihan and Aghridh are all on its northern slope.

[184] Of the other Rifian tribes, the Aith 'Ammarth formerly had a women's market (on Thursdays, r-Khmis, at Ija'unen), as did the Igzinnayen (on Tuesdays, th-Thratha, at Inhanahan), Bni Bu Frah (on Tuesdays at Agni) and Aith Yittuft (in which the day and site of the market in question are unknown to us); but these are all said to have [114] disappeared before the time of 'Abd al-Krim. Sánchez Pérez, then, is essentially correct in localizing women's markets within the tribal territory of the Aith Waryaghar, which was obviously their point of origin.

000 [103] [133] 117a--The Jbil Hamam, or Mountain of Doves (it is given this Arabic designation rather than the Rifian cognate adhrar n idhbiren), is in every way the mountainous backbone of the Aith Waryaghar, their highest point geographically (with its peak of Adhrar n Sidi Bu Khiyar at 1930 m.) and their point of origin traditionally. With certain notable [823] exceptions (such as the clan of Imrabdhen), all the tribal segments now [121] in the lowland part of Aith Waryaghar point to the Jbil Hamam as their ancestral home; and it was for these, as well as other, reasons, that we concentrated our own research in the southern mountains of the tribe.

226 tribe are cordial and that reciprocity be admitted; but this was not
[619] frequent.

The Aith Waryaghar considered as their fishing area the waters between the mouth of the Nkur River and the islets of the beach at Sfiha.

226 823 184 The Ibuqquyen used to mark with lime those points on the coast which by their topographical vagueness could not be distinguished from the sea, and set up good fishing sites which, once they were in them, permitted them excellent catches.

442 443 492 The fish are auctioned on the beach by loads which are afterwards taken to the market on muleback, and the proceeds are handed over daily to the administrator chosen, who periodically hands over his accounts every two or three months, usually at festival times or at the ends of seasons, a fact which thus gives rise to incidents through doubts about negotiation of payments.

226 If the fish are not sold owing to lack of buyers, they are divided up the same way in kind, and the owner is informed so that he can collect his share.

The substitutes for crew members, during justifiable absences, as mentioned above, did not enter into the proportional division of the profits, but they were given a prudential and arbitrary quantity of fish as compensation, reserving for the absent crew-member his own part as if he had been working.

226 685 Any vessel which through imprudence enters the net which another boat has laid down is responsible for the damage it causes, and any craft which in moving rams into another which has stopped is also responsible for the damage caused.

passers-by may slake their thirst. This also reflects the fact that the retention of surplus water is considered an act of bad faith by a person's neighbors; and the latter fact in part makes it necessary for irrigation water upstream to be properly carried out and led off, and thus that holdings under irrigation be leveled and conveniently prepared.

B) Usage of Water in General:

Utilization of water in the Rif presents three facets which are common to all societies: utilization by animate beings, by (or for) lands, and by (or for) industries. Rights of preference are also the same, and in the same order: first, animate objects, the surplus for lands, and what remains, for industry, which in the Rif is represented by turbine water mills (dhasirth w aman, pl. dhisira w aman), which in times of excessive dryness or drought do not have the right to utilize water from those irrigation channels which divert or subtract the flow from the principal ditch.

C) Water Points for Men and Animals:

Water points in Rifian villages whose liquid content is destined for human and animal consumption are not regulated by any by-laws other than that of designation of the hours in which men may go to them; the rest are reserved for women, for whom it is also customary to reserve, beforehand, and whenever possible, fixed points for washing and bathing. For this reason, if the village contains diverse water points, one is used by the women and another by the men; and the surplus water is channeled toward a pond (agirman, pl. igirmamen), which forms the common watering place for the animals as well as a malarial focus from which it is difficult to extinguish the mosquitoes.[118] The

000 which pertains to the agreement to which both these tribes came.

312 613 The flow taken up by the Aith Waryaghar bathes the meander of Sidi r-Hajj Yusif[161], and is used by the Aith Umnudh lineage of the subclan of the Aith 'Adhiya of the clan of the Aith Bu 'Ayyash. It is divided [571] into two turns of twenty-four hours each: one for the lineage branch of Aith Ishshu (some 80 irrigators) and the other for the lineage branch of "True" Aith Umnudh (some 130 irrigators).[162] The flow taken up by the Axt Tuzin (clan of the Axt 'Akki) is distributed through the Dharga n Tufdhisth.

312 [823] [103] Azru n Srith ("The Rock of the Bride"): This legendary site[163], the point of departure for water from the pond of Thanda Hawa, beside the tomb of Sidi Birqi, is the principal shed for the waters of the Nkur River, and four ditches flow from it: one on the left, or Aith Waryaghar, side, Dharga n Tufrashth, and three on the right, called Sunduq (Axt Tuzin), Sidd Asiyar[164] (Thimsaman) and Ihajjamen ("barbers") (Thimsaman), respectively.

Sunduq and Tufrasht divide water into equal parts. In turn, the Sunduq ditch, by the same token, divides it with Dharga Usiyar, and the latter, in turn, with Ihajjamen, which in time of scarcity has no water.

[571] [613] The turn cycle of Dharga n Tufrasht is five days for Izakiren and two for Ighmiren.[165]

Dharga Sidd 'Arridh: begins at the same height as Dharga Hadhidha, on the other (west) bank, and beside and just upstream from the crossing of the main Tetuan-Melilla road and the piste to the Thimsaman.[166]